

Quran in Colors



Arabic-English
Tajweedul Quran
Rules of Pronunciation
IndoPak Script

﴿الله سُبْحَانَهُ وَتَعَالَى﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَجْوِيدُ الْقُرْآنِ

Tajweedul Quran

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The Makhaarij of Letters مَخَارِجُ الْحُرُوفِ

Reciting the Holy Quran with Tajweed means to pronounce every letter with its articulative qualities such as the correct prolongation, merging, conversion, distinctness and pauses. Reciting the Quran with Tajweed allows the reciter to emphasize the accent, phonetics, rhythm and temper of the Quranic recitation.

The place where sound of a letter emanates is called Makhraj.
















Singular: Makhraj مَخْرَجٌ

Plural: Makhaarij مَخَارِجُ

The 29 letters of the Arabic Alphabet are pronounced from 17 Makhaarij. To know the exact Makhraj of a letter, it should be spoken in the state of Sukoon, whilst preceded by an Alif with a zabar (fathah) according to the rules given below. The place where sound ends in the following examples is the Makhraj.

أَبْ will show the Makhraj of ب Baa

أَشْ will show the Makhraj of ش Sheen

Place of Originمقام مخرج	Names اسماء الحروف	Letters الحروف
Are pronounced from the emptiness of the mouth. These are called the Huroof of Hawaiyyah.	أَلْحُرُوفُ الْهَوَائِيَّةِ	ا و ي   
Are pronounced from Aqsal Halaq (the bottom of the throat near the chest). These are called the Huroof of Halqiyyah.	أَلْحُرُوفُ الْحَلْقِيَّةِ	ه ع  
Are pronounced from the Halaq (Middle of the throat). These are called the Huroof of Halqiyyah.	أَلْحُرُوفُ الْحَلْقِيَّةِ	ح ع  
Are pronounced from the Andal Halaq (part of the throat nearest to the mouth). These are called the Huroof of Halqiyyah.	أَلْحُرُوفُ الْحَلْقِيَّةِ	خ غ  
Are pronounced with the raising of the back end of the tongue and touching the soft palate). These are called the Huroof of Hawiyan.	أَلْحُرَفَانِ اللَّهْوِيَّانِ	ق ك  
Are pronounced when sides of the tongue touch the palate. These letters are called the Huroof of Shajriyyah. Here Yaa is without a Maad (Maad Lean).	أَلْحُرَفَانِ الشَّجْرِيَّةِ	ج ش ي   
Is pronounced when the upturned side or sides of the tongue touches the gums of the upper back teeth. This letter is called Harf of Duad.	أَلْحَرْفُ ضَ	ض 

Laam is pronounced when the tip of the tongue together with any one side, while rising toward the palate touches the gums of the upper 2 front teeth.

Noon is pronounced like laam. The only difference is that the tongue will only touch the gums of the front teeth and will not touch the last teeth.

The Makhraj of raa is very near the Makhraj of letter noon. The difference is that in pronouncing it the side of the tongue up to the end will touch the gums of the teeth.

Are pronounced with the tip of the tongue touching gums of the upper 2 teeth. These letters are known as the Huroof of Nitiyyah.

Are pronounced with the tip of the tongue touching the edge of the Upper 2 front teeth. These letters are known as Huroof of Lithawiyyah.

Are pronounced with the tip of the tongue touching the edge of the lower 2 front teeth, and lightly touching the upper two teeth too. These letters are known as Huroof of Asaliyyah because of the whistling sound produced when saying them.

أَلْحُرُوفُ الدُّوَلَقِيَّةِ

ل



ن



ر



أَلْحُرُوفُ النَّطِيَّةِ

ت د ط



أَلْحُرُوفُ اللَّثَوِيَّةِ

ث ذ ظ



أَلْحُرُوفُ اللَّاسَلِيَّةِ

ز س ص



Are pronounced from the lips. But with a slight difference among the three. Baa is pronounced from the moist part of the lips, whereas meem is pronounced from the dry parts of the lips. Wao is pronounced with the partial meeting of the lips. These letters are called the Huroof of Shafawiyyah.

أَلْحُرُوفُ الشَّفَوِيَّةِ

ب م و



Is pronounced when the inner portion of the bottom lip meets the end of the upper two front teeth. This is called Harf Faa.

أَلْحَرْفُ فَ

ف



Is pronounced from the nose. This is called Ghunna.

مُغَنَّة



قلقه Qalqala







This is a quality which when pronounced, appears to have an echoing sound, when the letter is Saakin. Care should be taken that such echoing sounds do not go to the extent of forming any Harkat, that is, Zabar (fathah), Zer (Kasrah), Pesh (Dummah), and Shaddah (Tashdeed).

This quality is found in five letters.

ق ط ب ج د (قُطْبُ جَدِّ)

Care should be taken when reciting, not to jerk the letter to the extent that it sounds as if it has a Fathah on it.

الحرف	الآيت	آيت/سورة
ق	<p>قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾</p>	7-12
	<p>12. He (Allah) said: “What prevented you that you did not prostrate when I commanded you.” He said: “I am better than him. You created me from fire and him You created from clay.”</p>	

37-10	<div>  ط </div> <div> إِلَّا مَنْ خَطِفَ الْخُطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ </div> <div> 10. Except him who snatches (some words) by theft, then follows him a flame, piercing. </div>
2-34	<div>  ب </div> <div> وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ </div> <div> 24. And when We said to the angels: “Prostrate before Adam,” so they prostrated, except Iblis. He refused, and was arrogant, and he became of the disbelievers. </div>
37-19	<div>  ج </div> <div> فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ </div> <div> 19. So it will be only one shout, then behold they will be seeing. </div>
67-5	<div>  د </div> <div> وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ </div> <div> 5. And indeed, We have adorned the world’s heaven with lamps (stars), and We have made them a means of driving away devils. And We have prepared for them </div>

the punishment of the blazing Fire.

When a stop is made at the end of the sentences, the rule of Qalqala will apply. The last letter becomes Saakin irrespective of the vowel sign, thus resulting in the Qalqala letter being read with an echoing or jerking sound.

الحرف	الآيت	آيت/سورة
ق	<p>رَّبُّ السَّمَوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ رَبُّ الْمَشَارِقِ</p> <p>ط</p> <p>المشارق</p>	37-5
	<p>5. Lord of the heavens and the earth and whatever is between them, and Lord of the sun's risings.</p>	
ط	<p>فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ لُّوطِ</p> <p>ط</p> <p>لوط</p>	11-70
	<p>70. Then when he saw their hands not reaching to it, he mistrusted them and conceived a fear of them. They said: "Fear not, indeed, we have been sent to the people of Lot."</p>	
ب	<p>إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ</p> <p>ط</p> <p>ثاقب</p>	37-10
	<p>10. Except him who snatches (some</p>	

words) by theft, then follows him a flame, piercing.

50-7

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ
زَوْجٍ بَهِيجٍ

7. And the earth We spread out, and We set in it firm mountains, and We caused to grow in it (things) of every beautiful kind.

37-7

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ

7. And as guard against every rebellious devil.

ج

د

↑ نون اور میم مشدہ Noon and Meem Mushaddah

A letter with shaddah (ّ) on it is called Mushaddad.

Example: Noon Mushaddad نّ

Meem Mushaddad مّ

They will be recited with Ghunna.

آیت/سورہ	الآیت	الحرف
37-6	<p>إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾</p> <p>6. Indeed, We have adorned the nearest heaven with ornament, the stars.</p>	نّ
78-21	<p>إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾</p> <p>21. Indeed, Hell is a place of ambush.</p>	نّ
27-70	<p>وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾</p> <p>70. And do not grieve over them, nor be in distress because of what they plot (against you).</p>	مّ
7-11	<p>وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِّنْ</p>	مّ

11. And surely, We created you, then We fashioned you, then We said to the angels: “Fall prostrate before Adam.” So they fell prostrate except Iblis. He was not of those who prostrated.





حرف الـ Letter Laam





When a letter with a Zabar (Fathah) or Pesh (Dummah) appears before the word ALLAH, the Laams in the word Allah will be pronounced with a full mouth.

أَرَادَ اللهُ رَفَعَهُ اللهُ

آيت/سورة	الآيت	الحركة
57-5	<p>لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾</p> <p>5. His is the dominion of the heavens and the earth. And unto Allah all matters are brought back.</p>	 <p>َ</p>
57-11	<p>مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ وَلَـهُ أَجْرٌ كَرِيمٌ ﴿١١﴾</p> <p>11. Who is it that will lend to Allah a goodly loan, then He may double it for him, and for him is a noble reward.</p>	 <p>ُ</p>

If before the word ALLAH, a letter with a Zer (Kasrah) appears, then both the Laams in Allah are pronounced with an empty mouth.

بِاللَّهِ بِسْمِ اللَّهِ

آیت/سورۃ	الآیت	الحركة
57-7	<p>ط</p> <p>امْنُوا بِاللّٰهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِينَ فِيْهِ فَالَّذِينَ امْنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيْرٌ ﴿٧﴾</p>	
	<p>7. Believe in Allah and His Messenger and spend of that He has made you successor whereof. So those who believe among you and spend, for them is a great reward.</p>	
4-35	<p>ط</p> <p>وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَ حَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُّوفِّقِ اللّٰهُ بَيْنَهُمَا إِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ﴿٣٥﴾</p>	
	<p>35. And if you fear a dissension between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they (arbitrators) desire reconciliation, Allah will make between them. Indeed Allah is ever All Knower, Well Acquainted.</p>	

However, the Laam Mushaddad لّ is read with empty mouth.

آیت/سورۃ	الآیت	الحرف
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2-160	<p>ج إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾</p> <p>160. Except those who repent and correct themselves, and make manifest (the truth). Then those, I will accept their repentance. And I am the One who accepts repentance, the Merciful.</p>		س
58-20	<p>ر إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾</p> <p>20. Indeed, those who oppose Allah and His Messenger, such will be among those most humiliated.</p>		س
2-115	<p>ط وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾</p> <p>115. And to Allah belong the east and the west. So wherever you turn, there is the Face of Allah. Indeed, Allah is All Encompassing, All Knowing.</p>		س
2-148	<p>ط وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾</p>		س

148. And to each there is a direction, he turns to it, so hasten towards what is good. Wherever you may be, Allah will bring you all together. Indeed, Allah has power over all things.



Meem Saakin ميم ساكن



There are three rules regarding the Meem Saakin (مَ).

Ikhfa

Izhaar

Idghaam

Ikhfa Shafawee - Meem Saakin

When the letter Baa (ب) appears after Meem Saakin (مَ), there will be an Ikhfa. That is, it will be pronounced with a light sound in the nose for the duration of 2 harakat (2-3 seconds).

آيت/سورة	الآيت	الحرف
34-8	<p>أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾</p> <p>8. “Has he invented against Allah a lie, or is there madness in him.” But those who do not believe in the Hereafter will be in punishment and far error.</p>	<p>مُ ب</p>

Izhar - Meem Saakin

If after Meem Saakin (مَ), there appears any one of the 26

letters except the letters Baa (ب) and Meem (م), there will be Izhaar. That is, there will be no Ghunna.

آیت/سورہ	الآیت	الحرف
34-45	<p>وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِئْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا أَرْسُلِيْٓ فَكَيْفَ كَانَ نَكِيرِٓ</p> <p>45. And those before them denied, and these (people) have not attained a tenth of what We had given them (of old), yet they denied My messengers. Then how (terrible) was My denial.</p>	<p>مُ و</p> <p>Any of the 26 letters except the letters Baa and Meem</p>

Idghaam - Meem Saakin

If after Meem Saakin (م), there appears another (م), then there will be Idghaam, that is the two Meems will be incorporated and be read with Ghunna, (nasalization).

آیت/سورہ	الآیت	الحرف
16-57	<p>وَيَجْعَلُونَ لِلّٰهِ الْبَنَاتِ سُبْحٰنَهُ وَلَهُمْ مَّا يَشْتَهُونَ</p> <p>57. And they assign daughters for Allah. Be He glorified. And for themselves what they desire.</p>	<p>م م</p>



↑ اخفانون ساكن اور تنوين Ikhfa-Noon Saakin/Tanween

Ikhfa means to pronounce a letter with a very light sound in the nose. There are 15 letters of Ikhfa. If any one of them comes after Noon Saakin (نْ) or Tanween (ً ٌ ٍ), it should be pronounced with the quality of Ikhfa. Ikhfa letters are:

ت ث ج د ذ ز س ش
ص ض ط ظ ف ق ك

آیت/سورہ	الآیت	الحرف
5-118	<p>ج انْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾</p>	نْ ت
	<p>118. "If You punish them, then indeed they are Your slaves. And if You forgive them. Then indeed You, only You are the All Mighty, the All Wise."</p>	
5-119	<p>ط قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ</p>	ت (ً ٌ ٍ)

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ
الْفَوْزُ الْعَظِيمُ

119. Allah will say: “This is the day in which the truthful will profit from their truth.” For them are Gardens underneath which rivers flow, wherein they will abide forever. Allah is pleased with them and they are pleased with Him. That is the great success.

13-8

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

8. Allah knows what every female carries and by how much the wombs fall short and what they may exceed. And every thing with Him is in (due) proportion.

6-54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ

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عَمَلٍ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ
وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

54. And when those who believe in Our revelations come to you, say: "Peace be on you. Your Lord has decreed upon Himself mercy, that any of you who does evil in ignorance then repents thereafter, and corrects himself, then surely, He is Oft Forgiving, Most Merciful."

14-6

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ
سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ
عَظِيمٌ ﴿٥٥﴾

6. And when Moses said to his people: "Remember Allah's favor upon you when He saved you from Pharaoh's people who were afflicting you with dreadful

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torment, and were slaughtering your sons and letting your women live. And in that was for you a tremendous trial from your Lord.”

14-19

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

19. Have you not seen that Allah has created the heavens and the earth in truth. If He wills, He could take you away and bring in a new creation.

14-22

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

22. And Satan will say when the matter has been decided: “Indeed, Allah promised you the promise of truth. And I (too) promised you, then I betrayed you. And I did not have over you any authority except that I invited you and you responded to me. So do not blame me, and blame yourselves. I can not help you, and you can not help me. Indeed, I disbelieved in that which you ascribed to me before. Indeed, the wrongdoers, for them is a painful punishment.”

6-99

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ رَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٩﴾

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99. And it is He who sends down water from the sky, then We produce with it vegetation of all kinds, then We bring forth from it the green (crops), We bring forth, out of which, the thick clustered grain. And out of the palm tree from the sheath of it, (We bring out) thick clustered dates hanging low, and gardens of grapes, and the olive and the pomegranate, resembling and yet different (in taste). Look at their fruit, when they begin to bear fruit, and its ripening. Indeed, in that are signs for a people who believe.

5-91

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ
مُنْتَهُونَ ﴿٩١﴾

91. Satan only wants to cause between you enmity and hatred with intoxicants and gambling, and hinder you from the remembrance

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of Allah, and from the prayer. So, will you refrain.

3-185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُؤَفَّفُونَ
أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ عَنِ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

185. Every soul will taste death. And you will only be paid in full your wages on the Day of Resurrection. Then whoever is removed from the Fire, and is admitted to Paradise, then indeed, he is successful. And the life of this world is not but an enjoyment of deception.

3-185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُؤَفَّفُونَ
أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ عَنِ النَّارِ
أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعُ الْغُرُورِ

185. Every soul will taste death. And you will only be paid in full your wages on the Day of Resurrection. Then whoever is removed from the Fire, and is admitted to Paradise, then indeed, he is successful. And the life of this world is not but an enjoyment of deception.

18-74

فَانْطَلَقَا ^{وَقَفَّة} حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ
اَقْتَلْتَ نَفْسًا زَكِيَّةً ^ط بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ
شَيْئًا نُّكَرًا 

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74. So they both proceeded until, when they met a boy, so he killed him. He (Moses) said: “Have you killed an innocent soul without (him killing another) soul. Certainly, you have done a horrible thing.”

17-83

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ ^ج أَعْرَضَ وَنَأِ بِجَانِبِهِ
وَإِذَا مَسَّهُ الشَّرُّ ^ع كَانَ يَوَسَّاسًا 

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83. And when We bestow favor upon man, he turns away and drifts

off to one side. And when evil touches him, he is in despair.

18-22

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ
وَتَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا
يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً
ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

22. They will say: “(They were) three, their dog the fourth of them.” And (others) will say: “Five, their dog the sixth of them.” Guessing at the unseen. And (others) will say: “Seven, and their dog the eighth of them.” Say (O Muhammad): “My Lord is best aware of their number. None knows them but a few.” So debate not about them except with the clear proof. And do not inquire, about them, anyone of these.

18-69

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي

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لَكَ أَمْرًا ﴿٦٩﴾

69. He (Moses) said: “You shall find me, if Allah wills, patient and I shall not disobey you in (any) order.”

17-58

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ
الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ
فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

58. And there is not any township but that We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. This is written down in the Book (of our decrees).

18-43

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا
كَانَ مُنْتَصِرًا ﴿٤٣﴾

43. And he had no troop of men to help him other than Allah, nor could he defend himself.

33-23

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ

عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَ مِنْهُمْ مَّنْ
يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾

23. Among the believers are men who have been true to what they covenanted with Allah. So, of them are some who have fulfilled their vow (have been martyred), and of them are some who are still waiting. And they have not altered (commitment) by any alteration.

30-54

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ
بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَ
شَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

54. Allah is He who created you from weakness, then after weakness appointed strength, then after strength appointed weakness and grey hair. He creates what He wills. And it is He who is the All Knowing, the All Mighty.

30-54

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ

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بَعْدَ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَ
شَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

54. Allah is He who created you from weakness, then after weakness appointed strength, then after strength appointed weakness and grey hair. He creates what He wills. And it is He who is the All Knowing, the All Mighty.

32-7

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ
الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

7. Who made good all things that He created, and He began the creation of man from clay.

34-15

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَنِ عَنْ
يَمِينٍ وَ شِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَ
اشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

15. Certainly, there was for Sheba in their dwelling place a sign. Two gardens on the right and the left.

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“Eat of the provision of your Lord and be grateful to Him.” A fair land and a Lord, Oft Forgiving.

35-44

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

44. Have they not traveled in the land and seen how was the end of those before them. And they were mightier than these in power. And Allah is not such that any thing escapes Him in the heavens, nor in the earth. Indeed, He is All Knowing, All Omnipotent.

4-57

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّ خَلْفُهُمْ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَوُضِعَ لَهُمْ خَلِيلٌ

نَ ظ

رَ (=) ظ

57. And those who believe and do righteous deeds, We shall admit them to Gardens underneath which rivers flow, abiding therein forever. For them therein are pure companions, and We shall admit them into plenteous shade.

4-71

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا
تُبَاتٍ أَوْ تَنْفِرُوا جَمِيعًا ﴿٧١﴾

71. O those who believe, take your precautions, then go forth (on expedition) in parties, or go forth all together.

4-79

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ
مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ
رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

79. Whatever of good reaches you is from Allah, and whatever of evil befalls you is from yourself. And (O Muhammad) We have sent you as a messenger to mankind. And sufficient is Allah as a witness.

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وَمَا كَانَ لِلْمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً
وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَرِيةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ
كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ فَدِيةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
تُوبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

92. And it is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake, then the freeing of a believing slave, and payment of the blood money to his family, unless that they give (up as) a charity. But if he (the slain) was from a people hostile unto you, and he was a believer, then (only) the freeing of a believing slave (is required). And if he (the slain) was from a people

between you and them there is a treaty, then a compensation must be paid to his family, and the freeing of a believing slave. Then whoever does not find (means), then fasting for two consecutive months, (seeking) repentance from Allah. And Allah is All Knower, All Wise.

4-141

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ
اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ
وَنَمْنَعُكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَمَةِ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ
سَبِيلًا

141. Those who wait (and watch) about you. Then if there is a victory for you from Allah, they say: “Were we not with you.” And if there is a success for the disbelievers, they say (to them): “Did we not gain an advantage over

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you, and we protected you from the believers.” So Allah will judge between you on the Day of Resurrection. And never will Allah grant to the disbelievers a way against the believers.

4-141

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ
اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ
وَنُمْنِعْكُمْ مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ الْقِيَمَةِ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى
الْمُؤْمِنِينَ سَبِيلًا

141. Those who wait (and watch) about you. Then if there is a victory for you from Allah, they say: “Were we not with you.” And if there is a success for the disbelievers, they say (to them): “Did we not gain an advantage over you, and we protected you from the believers.” So Allah will judge between you on the Day of

ن ل

Resurrection. And never will Allah grant to the disbelievers a way against the believers.

4-31

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

31. If you avoid the major sins, which you are forbidden from, We shall remove from you your lesser sins, and We shall admit you to a noble entrance.





(٣١) ل



↑ اظهـار نون ساكن اور تنوين Izhaar-Noon Saakin/Tanween

If after Noon Saakin (نْ) or Tanween (ً , ٌ , ٍ), there is a letter from the 6 Huroof-e- Halaqi (throat letters), then the Noon Saakin and Tanween will be pronounced without a Ghunna. This is known as Izhaar. The Huroof-e-Halaqi (throat letters) are:

ح خ ع غ ه

آیت/سورہ	الآیت	الحرف
15-82	 و كَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ	 نْ ح
	82. And they used to carve dwellings from the mountains, feeling secure.	
2-35	وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ 	 (ً) ح
	35. And We said: “O Adam, dwell, you and your wife in the Garden, and eat there from in abundance, from wherever you will. And do not go near this tree, lest you become among	

the wrong doers.”

4-35

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَ حَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ
بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

35. And if you fear a dissension between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they (arbitrators) desire reconciliation, Allah will make between them. Indeed Allah is ever All Knower, Well Acquainted.

ن خ

4-35

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَ حَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ
بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

35. And if you fear a dissension between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they (arbitrators) desire reconciliation, Allah will make between them.

خ ()

Indeed Allah is ever All Knower,
Well Acquainted.

6-54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ
عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْهُ بَعْدَ
وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ

54. And when those who believe in
Our revelations come to you, say:
“Peace be on you. Your Lord has
decreed upon Himself mercy, that
any of you who does evil in
ignorance then repents thereafter,
and corrects himself, then surely,
He is Oft Forgiving, Most
Merciful.”

6-54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ
عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْهُ بَعْدَ
وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ

ن ع

ع ()

54. And when those who believe in Our revelations come to you, say: “Peace be on you. Your Lord has decreed upon Himself mercy, that any of you who does evil in ignorance then repents thereafter, and corrects himself, then surely, He is Oft Forgiving, Most Merciful.”

7-43

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ
رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ
الَّتِي كُنتُمْ تُعْمَلُونَ ﴿٤٣﴾

ن غ

43. And We shall remove whatever rancor may be in their breasts. Rivers will flow beneath them. And they will say: “All praise be to Allah, who has guided us to this. And we could not truly have been led aright, were it not that Allah had guided us. Indeed, the messengers of our Lord did come with the truth.” And it will

be called out to them that: “This is the Garden. You are made to inherit it for what you used to do.”

35-28

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ
اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

28. And among people and beasts and cattle of divers colors, in like manner. Only those fear Allah, among His slaves, who have knowledge. Indeed, Allah is All Mighty, Oft Forgiving.

5-32

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ
قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

ر (٢٨) غ

ن ١/٤

32. Because of that, We decreed upon the Children of Israel that whoever kills a soul except (retribution for murder of) a soul, or for spreading corruption in the earth, it would be as if he killed all mankind. And whoever saves one, it would be as if he saved all mankind. And certainly, there came to them Our messengers with clear proofs. Then indeed, many of them, even after that, were those who committed excesses in the land.

38-29

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ
أُولُوا الْأَلْبَابِ ﴿٣٩﴾

29. (This is) a Book, We have sent down to you, full of blessing, that they may ponder its verses, and that may reflect those of understanding.

3-104

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٤﴾

104. And let there be (arising) from you a nation inviting to good, and enjoining to right, and forbidding from wrong. And such are those who will be the successful.

13-7

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ 

(٥٨)

7. And those who disbelieve say: “Why is not sent down upon him a sign from his Lord.” You are only a warner, and for every people there is a guide.



↑ ادغام نون ساکن اور تنوین Idghaam-Noon Saakin/Tanween

Idghaam (Assimilation)

Idghaam means to merge one Saakin letter into a Mushaddad letter appearing after it in the following words.

If after Noon Saakin (نْ) or Tanween (ً ٌ ٍ), there is any one of the following six letters,

ی ر م ل و ن یرملون

then Noon Saakin (نْ) or Tanween (ً ٌ ٍ) will be incorporated into the letter. This is known as Idghaam. There are two kinds of Idghaam.

1. Idghaam (Assimilation) with Ghunna.
2. Idghaam (Assimilation) without Ghunna.

↑ ادغام بمعہ غنہ Idghaam (Assimilation) with Ghunna:

In four letters (یمون) ی م و ن the Idghaam will be with Ghunna.

الحرف	الآیت	آیت/سورہ
نْ یّ	مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا	18-5

5. They do not have any knowledge of it, nor (had) their forefathers. Dreadful is the word that comes out of their mouths. They do not speak except a lie.

13-23

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

(٢٣) يٰ

23. Gardens of Eden which they shall enter, and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate.

2-130

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

ن م

130. And who would be averse to the religion of Abraham, except him who befools himself. And We had indeed chosen him in the world. And indeed,

in the Hereafter, he will be among the righteous.

13-27

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ
قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَ يَهْدِي إِلَىٰ هِمَّةٍ مَّن
أَنَابَ



27. And those who disbelieve say: “Why is not a sign sent down to him (Muhammad) from his Lord.” Say: “Indeed, Allah sends astray whom He wills, and guides unto Himself whoever turns to Him.”

13-11

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِن أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوهُ
مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ
وَمَا لَهُمْ مِّن دُونِهِ



11. For him there are (angels) in succession, before him and behind him, they guard him by the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves.

And when Allah intends to a people some ill, no one can avert it, nor do they have besides Him any defender.

15-45

ط
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

(٤٥) وَ

45. Indeed, the righteous will be amidst gardens and springs.

14-11

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

ن ن

11. Their messengers said to them: “We are not but mortals like yourselves, but Allah bestows favor upon whom He wills of His slaves. And it is not ours that we bring you an authority, except by the permission of Allah. And upon Allah let those who believe put their trust.”

14-44

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۖ نَجِبْ دَعْوَتَكَ وَ

(٤٤) ن

نَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا
لَكُمْ مِّنْ زَوَالٍ ﴿٤٤﴾







44. And warn mankind of a day when the punishment will come upon them, then those who did wrong will say: “Our Lord, relieve us for a little while. We will answer Your call and will follow the messengers.” (It will be answered): “And had you not sworn before (that there) would not be any decline for you.”

Idghaam (Assimilation) without Ghunna:

↑ ادغام بغير غنة

In two letters (ر) and (ل) the Idghaam will be without Ghunna.


آيت/سورة	الآيت	الحرف
36-47	وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَّوْ يَشَاءُ اللَّهُ أَطَعَمَهُ ^ص إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾	ن ل
	47. And when it is said to them, spend of that which Allah has provided for	

	you, those who disbelieve say to those who believe: “Shall we feed those whom, if Allah had willed, He would have fed. You are not except in manifest error.”		
2-2	<p>ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ^{شَاصِلٌ} فِيهِ هُدًى ^{لَّامْتَقِينَ} </p> <p>2. This is the Book about which there is no doubt, a guidance for those who fear (Allah).</p>		ر (ء) ل
2-5	<p>أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ </p> <p>5. Those are on (true) guidance from their Lord. And those, they are the successful.</p>		ن س
2-173	<p>إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِرِ وَمَا أَهَلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ </p> <p>173. He has forbidden to you only carrion, and blood, and flesh of swine, and that which has been immolated to other than Allah. So whoever is forced</p>		ر (ء) س

by necessity, without willful disobedience, nor transgressing, then it is no sin for him. Truly, Allah is Oft Forgiving, Most Merciful.

Exceptions of Idghaam:

1. If the letter (ي) from the six letters apperars after Noon Saakin (نْ), there is no Idghaam because they both are in one word. The quality of Izhaar should be pronounced in these words.
2. If the letter (و) from the six letters apperars after Noon Saakin (نْ), there is no Idghaam because they both are in one word. The quality of Izhaar should be pronounced in these words.

آيت/سورة	الآيت	الحرف
30-7	<p>يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ</p>	 <p>الدُّنْيَا</p>
	<p>7. They know what is apparent of the life of the world, and they, about the Hereafter, they are heedless.</p>	

61-4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ
بُنْيَانٌ مَّرْصُوصٌ ﴿٤﴾

4. Indeed, Allah loves those who fight in His way in ranks as though they were a structure joined firmly.

بُنْيَانٌ

13-4

وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَ
زُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَىٰ بِمَاءٍ
وَاحِدٍ ^{تَف} وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

4. And in the earth are neighboring tracts, and gardens of grapevines, and crop, and date palms, some growing in clusters from one root, and others alone on one root, which are watered with one water. And We have made to excel some of them over others in (quality of) fruits. Indeed, in these are sure signs for a people who understand.

صِنَوَانٌ

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا
 بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ
 حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
 وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
 وَغَيْرَ مُتَشَبِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي
 ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

99. And it is He who sends down water from the sky, then We produce with it vegetation of all kinds, then We bring forth from it the green (crops), We bring forth, out of which, the thick clustered grain. And out of the palm tree from the sheath of it, (We bring out) thick clustered dates hanging low, and gardens of grapes, and the olive and the pomegranate, resembling and yet different (in taste). Look at their fruit, when they begin to bear fruit, and its ripening. Indeed, in that are signs for a people who believe.

Idghaam Mithlayn

ادغام مثلين ↑

(Assimilation of the same kind):

This rule applies when;

two letters following each other are same.

The first letter has a Sukoon (ْ) on it and

the second letter is vocal and has a shaddah (ّ) on it.

When reciting, the Sakin letter is assimilated into the letter following it.

آیت/سورة	الآیت		
2-16	<p>أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَٰةَ بِالْهُدَىٰ ۖ فَمَا رَبَحَتۢ بِتِجَارَتِهِمۡ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾</p>		ت تّ
	<p>16. It is those who purchased error for guidance, so their transaction has brought no profit, nor were they guided.</p>		
5-61	<p>وَإِذَا جَاءُوكُمۡ قَالُوا آمَنَّا وَقَدۡ خَلَوۡا بِالْكَفۡرِ وَهُمۡ قَدۡ خَرَجُوا۟ بِهِۦ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكۡتُمُونَ ﴿٦١﴾</p>		د دّ
	<p>61. And when they come to you, they say: “We believe,” and in fact, they</p>		

entered with disbelief, and they certainly left with it. And Allah knows best what they were hiding.

21-87

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَنَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

87. And Dhun Nun (Jonah), when he went off in anger, then he thought that We had no power over him. Then he called out in the darkness, (saying) that: “There is no god except You. Be You glorified. Indeed, I have been of the wrongdoers.”

4-78

أَيُّنَ مَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي
بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ
مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ
مِنْ عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

78. Wherever you may be, death will overtake you, even if you are in lofty towers. And if some good reaches them, they say: “This is from Allah.” And if an evil befalls them, they say: “This is because of you (Muhammad).” Say: All (things) are from Allah.” So what is (the matter) with these people that they do not seem to understand a word.

18-78

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا
لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

78. He said: “This is the parting between me and you. I will inform you of the interpretation of that over which you were not able to have patience.”

8-72

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجْهَهُمْ وَإِبَاءُ مَوَالِهِمْ
وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوُوا وَنَصَرُوا
أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ
يُهَاجِرُوا مَالَهُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ

ع ع

وَاو

يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ
النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

72. Indeed, those who have believed and emigrated and strove with their wealth and their lives in the cause of Allah, and those who sheltered and helped (them), they are the true allies of one another. And those who believed and did not emigrate, for you there is no (obligation) of alliance to them at all unless they emigrate. And if they seek help from you in (the matter of) religion, then it is (incumbent) on you to provide help, except it be against a people between you and whom is a treaty. And Allah is Seer of what you do.

Idghaam Mutaqaaribayn

ادغام متقاربين ↑




(Assimilation of letters with same origin):

This rule applies when;

a letter in a word has Sukoon (ْ) and

the letter following it has a shaddah (ّ) on it.

When pronounced, it appears to be close to the same place of origin as the Saakin letter. The Saakin letter will assimilate with the vocal letter when recited.

آیت/سورة	الآیت		
77-20	لَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾		قُلْ
	20. Did We not create you from a worthless fluid.		
11-42	وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ۖ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ ۚ يَا بُنَيَّ اِرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾		بَمْ
	42. And it sailed with them amidst waves like mountains, and Noah called out to his son, and he was at a distance (from the rest): “O my son, come ride with us, and do not be with the disbelievers.”		
17-80	وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ ۖ وَاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ ۚ وَاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾		لُ
	80. And say: “My Lord, cause to enter		

me with a true entrance, and to exit me with a true exit. And grant me from Your presence a supporting authority.”

20-49

قَالَ فَمَنْ رَبُّكُمَا يَهُوسَى ﴿٤٩﴾

49. He (Pharaoh) said: “Who then is your Lord, O Moses.”

نُ سَ

Idghaam Mutajaanisayn :

↑ ادغام متجانسين

(Assimilation of related kind):

This rule applies when;

a letter in a word has sukoon (◌ْ) and

the letter following it has a shaddah (◌ّ) on it and

when it is pronounced has the same place of origin as the Saakin letter. The Saakin letter will assimilate with the vocal letter when recited.

آيت/سورة

الآيت

5-28

لَئِنْ بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدِي
إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

28. “Even if you stretch out your hand against me to kill me, I shall not stretch out my hand against you to kill you. I indeed fear Allah, the Lord of

ط ت

the Worlds.”

10-89

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَنَّ
سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

89. He (Allah) said: “Verily, the prayer of you both has been answered. So keep to the straight path, and follow not the path of those who do not know.”

ثُ د

4-64

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ
أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا
رَّحِيمًا ﴿٦٤﴾

64. And We did not send any messenger except that he should be obeyed by Allah’s permission. And if indeed, when they had wronged themselves, they had come to you and asked forgiveness of Allah, and the messenger had asked forgiveness for them, they would have found Allah All Forgiving, Most Merciful.

ذ ظ

وَقَالَتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ
عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاکْفُرُوا آخِرَهُ لَعَلَّهُمْ
يَرْجِعُونَ

72. And a party of the People of the Scripture says: "Believe in that which has been revealed to those who believe at the beginning of the day, and reject it at the end of that, that perhaps they will return."

ت ط

اقلاب Iqlaab



When after a Noon Saakin (نْ) or Tanween (ً , ِ , ٍ),
the letter (ب) Baa appears,
then the Noon Saakin or Tanween will become substituted
by a small Meem Saakin (مْ) and will be recited with a
Ghunna.

آيت/سورة	الآيت		
2-27	<p>الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾</p> <p>27. Those who break the covenant of Allah after ratifying it, and sever that which Allah has ordered to be joined, and they cause corruption on the earth. It is those who are the losers.</p>		نُ بْ
2-181	<p>فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾</p> <p>181. Then whoever changes it (the</p>		نُ بْ

bequest) after what he has heard it, then its sin is only upon those who changed it. Indeed, Allah is All Hearer, All Knower.

2-18

صُمُّكُمْ عُمًى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

رَبِّ (ب)

18. Deaf, dumb, blind, so they will not return (to right path).

2-236

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ ج تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَ مَتَّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَ عَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

رَبِّ (ب)

236. (It is) no sin for you if you divorce women while you have not touched them, or appointed for them an obligatory bridal gift. But provide them (a compensation). The wealthy according to his means, and the poor according to his means, a provision that is reasonable. A duty upon those who do good.



حرف الراء Letter Raa



1. The letter (ر) with a Zabar (Fathah) (َ) or Pesh (Dummah) (ُ) on it should be pronounced with a full mouth.

الحرف	آيت	آيت/سورة
ر	<p>أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰةَ بِالْهُدٰى ۖ فَمَا رَبِّحَتْ</p> <p>تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾</p> <p>16. It is those who purchased error for guidance, so their transaction has brought no profit, nor were they guided.</p>	2-16
رُ	<p>كَيْفَ تَكْفُرُونَ بِاللّٰهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ</p> <p>يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾</p> <p>28. How can you disbelieve in Allah when you were dead, and He gave you life. Then He will give you death, then (again) He will bring you to life, then to Him you will be returned.</p>	2-28

2. The letter (ر) with a Zer (Kasrah) (ِ) under it should be pronounced with an empty mouth.

الحرف	آيت	آيت/سورة
ي	<p>وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ</p>	2-54
	<p>54. And when Moses said to his people: “O my people, indeed, you have wronged yourselves by your taking the calf (for worship), so turn in repentance to your Creator, and kill (the guilty among) yourselves. That will be better for you with your Creator.” Then He accepted your repentance. Certainly, He accepts repentance, the Most Merciful.</p>	

3. When there is a Zabar (Fathah) (َ) or Pesh (Dummah) (ُ) before a Raa Saakin (رْ), the letter Raa Saakin (رْ) should be pronounced with a full mouth.

الحرف	آيت	آيت/سورة
رْ	وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ	11-7

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ
الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

7. And it is He who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you, which of you is best in deed. And if you (O Muhammad) were to say: "Indeed, you shall be raised up after death." Those who disbelieve will surely say: "This is not but an obvious magic."

2-252

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ
الْمُرْسَلِينَ ﴿٢٥٢﴾

252. These are the verses of Allah which We recite to you (O Muhammad) with truth. And indeed, you are from among the messengers.

4. When there is a Zer (Kasrah) (ـِ) before a Raa Saakin (رُ), the letter Raa Saakin (رُ) should be pronounced with

an empty mouth.

الحرف	الآيت	آيت/سورة
ر ر	<p>إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾</p> <p>6. Certainly, those who disbelieve, it is the same to them whether you (O Muhammad) warn them, or do not warn them, they will not believe.</p>	2-6

5. If a Raa (ر) is Mushaddad and it has a Zabar (Fathah) (َ) or Pesh (Dummah) (ُ) on it, then both (رَ), (رُ) should be pronounced with a full mouth.

الحرف	الآيت	آيت/سورة
ر	<p>لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾</p> <p>92. Never shall you attain the righteousness until you spend from that which you love. And whatever you spend of anything, then indeed Allah is All Aware of it.</p>	3-92

18-36

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدُّتْ إِلَىٰ رَبِّي
لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

36. “And I do not think that the Hour will ever come. And if I am brought back to my Lord, I surely shall find better than this as a return.”

6. If a Raa (ر) is Mushaddad and it has a Zer (Kasrah) (ـِ) under it, then (رِ) should be pronounced with an empty mouth.

آيت/سورة

الآيت

الحرف

113-2

مِنْ شَرِّ مَا خَلَقَ

2. “From the evil of that which He created.”

6-97

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ
الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

97. And it is He who has placed for you the stars that you may be guided by them through the darkness of the land and the sea. Indeed, We have explained in detail

the signs for a people who have knowledge.

7. When there is a Yaa Saakin (ي) before a Raa-e-Mawquf (Raa on which one decides to stop), then the Raa (ر) should be pronounced with an empty mouth.

الحرف	الآيت	آيت/سورة
ر	<p>مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ</p> <p>22. Does not befall any affliction upon the earth, nor in your own selves, except that it is in a Book before that We bring it into being. Indeed, that is easy for Allah.</p>	57-22
ر	<p>فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ</p> <p>15. So today, no ransom shall be accepted from you, nor from those who disbelieved. Your abode is the Fire. That will be your patron. And worst is the destination.</p>	57-15

17-1

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾

يُر

1. Glorified be He who took for a journey His servant (Muhammad) by night from the Sacred Mosque to the Farthest Mosque, that the surroundings whereof We have blessed, that We might show him of Our signs. Indeed, He (Allah) is the All Hearer, the All Seer.

3-184

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

يُر

184. Then if they deny you (O Muhammad), so indeed were denied messengers before you, who came with clear signs, and the Scripture, and the enlightening Book.

8. When a letter other than a Yaa Saakin (ي) appears before a Raa-e-Mawquf and the letter has a Sukoon (ْ) on it and the letter preceding it either has a Zabar (Fathah) (َ) or Pesh (Dummah) (ُ) on it, then the letter (ر)

should be pronounced with a full mouth.

الحرف	الآيت	آيت/سورة
بِرْ	<p>إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ</p> <p>3. Except those who believed and did righteous deeds, and advised each other to truth, and advised each other to patience.</p>	103-3
سِرْ	<p>إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ</p> <p>2. Indeed, man is in loss.</p>	103-2



Madd مَدّ



To lengthen the sound of Huroof-e-Madd or Huroof-e-Leen is known as Madd.

The letters of Madd are, ا و ی

Madd is to be made on these letters only when,

1. An Alif Saakin (ا) has a Zabar (Fathah) (َ) before it.
2. A Wao Saakin (و) has a Pesh (Dummah) (ُ) before it.
3. A Yaa Saakin (ی) has a Zer (Kasrah) (ِ) before it.

The Letters of Leen:

A Wao Saakin (و) or a Yaa Saakin (ی) when preceded by a Zabar (Fathah) (َ).

Types of Madd:

There are two types of Madd,

1. Madd-e-Asli مَدّ الاصلی
2. Madd-e-Fara'i مَدّ الفرائی

Madd-e-Asli:

مَدَّ الْأَصْلِي ↑

After Harf-e-Madd when there is neither of the following, the duration will be that of one Alif.

- (a) A letter with a Sukoon (ْ)
- (b) Al Hamza (ء)
- (c) A letter with a Shaddah (Tashdeed) (ّ)

الحرف	الآيت	آيت/سورة
ا	<p>قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَ فِيهَا قَالُوا أَلَنْ جِئْتَ بِالْحَقِّ فَذَجَّوْهَا وَمَا كَادُوا يَفْعَلُونَ</p> <p>71. He (Moses) said: “Verily, He (Allah) says, it is a cow, neither yoked to plow the land, nor to irrigate the crops. Whole, without blemish on it.” They said: “Now you have come with the truth.” So they slaughtered it, though they almost did not do (it).</p>	2-71
و	<p>إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا</p>	2-26

الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ
 بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا
 الْفَاسِقِينَ ﴿٢٦﴾

26. Certainly, Allah disdains not to describe the example of that of a mosquito, or of that even more insignificant than this. So as for those who believe, they know that this is the truth from their Lord. And as for those who disbelieve, they say: “What did Allah intend by this as an example.” He misleads many thereby, and He guides many thereby. And He misleads not thereby except those who are disobedient.

2-90

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ
 بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ
 عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ
 مُهِينٌ ﴿٩٠﴾

90. How evil is that for which they have sold their own selves, that they would disbelieve in that which Allah has

revealed (the Quran), grudging that Allah would send down of His favor upon whom He wills from among His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers there is a humiliating punishment.

Madd-e-Fara'i:

مَدِّ الْفَرَايِ ↑

When there is a Saakin letter (ـَ) or a Hamza (ء) after a letter of Madd. Example جَاءَ

The duration of Madd-e-Fara'i is two to four Alifs.

There are four types of Madd-e-Fara'i

1. Madd-e-Muttasil مَدِّ مُتَّصِل
2. Madd-e-Munfasil مَدِّ مُنْفَصِل
3. Madd-e-Laazim مَدِّ لَازِم
4. Madd-e-Aaridh مَدِّ عَارِض

Madd-e-Muttasil (The joined Madd): مَدِّ مُتَّصِل

If after Huroof-e-Madd there appears a Hamza (ء) in the same word, the Madd is known as Madd-e-Muttasil. Duration is 2 to 4 Alifs (4-6 seconds).

الحرف	آيت/سورة	الآيت
آء	110-1	<p>إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾</p> <p>1. When Allah's help comes and victory (is attained).</p>
آء	2-6	<p>إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾</p> <p>6. Certainly, those who disbelieve, it is the same to them whether you (O Muhammad) warn them, or do not warn them, they will not believe.</p>
وَّء	4-110	<p>وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾</p> <p>110. And whoever does evil or wrongs himself, then seeks forgiveness of Allah, he will find Allah Oft Forgiving, Most Merciful.</p>
وَّء	13-25	<p>وَالَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾</p>

25. And those who break the covenant of Allah after firmly confirming it, and sever that which Allah has commanded that it should be joined, and spread corruption in the land. Those are, on them is the curse, and for them is the ill abode.

4-4

وَآتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ
مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

4. And give the women (upon marriage) their bridal gifts with a good heart. But if they remit to you anything of it on their own, then enjoy it with pleasure (and) ease.

89-23

وَجَاءَتْ يَوْمَئِذٍ بُرُوجُهُمْ يُؤْمِدُ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ
الذِّكْرَى

23. And Hell on that Day is brought. That Day man shall remember, and what (good) to him will be the remembrance.

Madd-e-Munfasil (The detached Madd):

مَدَّ مُنْفَصِل

If after Huroof-e-Madd there appears a Hamza (ء) in the

following word, the Madd is known as Madd-e-Munfasil.
Duration is 2 to 4 Alifs (4-6 seconds).

الحرف	الآيت	آيت/سورة
أ	<p>إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ ط</p> <p>1. Indeed, We have granted you (O Muhammad) AlKausar.</p>	108-1
أ	<p>إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ج</p> <p>1. Indeed, We sent it down (the Quran) in the Night of Power.</p>	97-1
وَأ	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ</p> <p>6. O you who believe, save yourselves and your families from a Fire whose fuel shall be people and stones, over which shall be angels, fierce, stern, they do not disobey Allah in what he commanded them and do what they are commanded.</p>	66-6

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ
 أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
 وَلَكِنْ لَا تُؤَاوِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا
 تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ

غَفُورٌ حَلِيمٌ

235. And there is no sin for you in that to which you make indirect proposal of marriage to the women (during their waiting term), or keep it concealed within yourselves. Allah knows that you will be thinking of them. But do not promise them secretly, except that you speak honorable words. And do not resolve on the tie of marriage, until the prescribed term is reached. And know that Allah knows what is within yourselves, so fear Him. And know that Allah is Oft Forgiving, Most Forbearing.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

21. And in your own selves. Do you then

not see.

4-135

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوَّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَهُ تَعْمَلُونَ خَبِيرًا

135. O those who believe, be firmly standing for justice, as witnesses for Allah, even if (it be) against yourselves, or (your) parents, or (your) kindred. Whether it be (against) a rich or a poor, for Allah is nearer to them both. So do not follow desire (of your heart), lest you keep away from justice. And if you distort (your witness) or refuse (to give it), then indeed, Allah is ever informed of what you do.

Madd-e-Laazim (The compulsory Madd) :

مَدَّ لَازِم

If after Huroof-e-Madd there appears such a Saakin letter which cannot be separated from the letter Madd, it is known as Madd-e-Laazim. Duration is 3 to 5 Alifs, that is 6 Harkats (6 seconds).

آیت/سورۃ	الآیت	
19-1	<p>كَهَيَّعَصَ ﴿١﴾</p> <p>1. Kaf. Ha. Ya. A'in. Sad.</p>	
50-1	<p>قَ قَفَّ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾</p> <p>1. Qaaf. By the glorious Quran.</p>	
68-1	<p>نَ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾</p> <p>1. Noon. By the Pen, and that which they ascribe.</p>	
43-1	<p>حَمَّ ﴿١﴾</p> <p>1. Ha. Mim.</p>	
2-1	<p>الْمَّ ﴿١﴾</p> <p>1. Alif. Lam. Mim.</p>	
42-1	<p>حَمَّ عَسَقَ ﴿٢﴾</p> <p>1. Ha. Meem. 2. A'in. Seen. Qaf.</p>	

Madd-e-Aaridh (The Abrupt Stop Madd):

مَدَّ عَارِض

If after Huroof-e-Madd there appears such a Saakin letter

which is caused by a Waqf (Stop), then such a Madd is known as Madd-e-Aaridh. Duration is 1 to 5 Alifs, (2-5 seconds).

الحرف	الآيت	آيت/سورة
ط آء	<p>وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾</p> <p>32. And whoever does not respond to Allah's caller, he cannot escape in the earth, and there will be no protecting friends for him besides Him. Such are in manifest error.</p>	46-32
وُن	<p>فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾</p> <p>27. Then, when they will see it approaching, the faces of those who disbelieve shall be distressed, and it will be said: "This is that which you used to call."</p>	67-27
يَم	<p>فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٢٧﴾</p>	19-37

37. Then the factions have differed among themselves. So a dreadful woe for those who disbelieved, from the meeting of a tremendous Day.



↑ حروف الشمس والقمر Shamsi/Qamari Letters

When a definite article (ال) is attached to an indefinite word, the Tanween (ـٍـ) on the last letter of the indefinite word changes to a short vowel. There are two groups of letters.

Shamsi Letters and Qamari Letters.






Shamsi Letters: (ل) of (ال) is not pronounced, but first letter of indefinite word is pronounced with a shadda (Tashdeed) (ّ).







14 Shamsi Letters :

ت ث د ذ ر ز س

ش ص ض ط ظ ل ن

الحرف	آيت	آيت/سورة
ت	التين	95-1
	وَالَّتَيْنِ وَالزَّيْتُونَ	
	1. By the fig and the olive.	
ث	الثالثة	53-20
	وَمَنْوَةَ الثَّالِثَةِ الْاُخْرَى	
	20. And Manat, the third, the other.	

76-1	<p>هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾</p> <p>1. Has there (not) come upon man a period of time when he was not a thing (even) to be mentioned.</p>		الدَّهْرِ	د
51-1	<p>وَالَّذِي رِيَّتْ ذُرُوعًا ﴿١﴾</p> <p>1. By the (winds) that scatter (dust), dispersing it.</p>		الَّذِي رِيَّتْ	ذ
30-2	<p>غُلِبَتِ الرُّومُ ﴿٢﴾</p> <p>2. The Romans have been defeated.</p>		الرُّومُ	ر
37-2	<p>فَالزُّجُرَّتْ زَجْرًا ﴿٢﴾</p> <p>2. And those (angels) who drive away with strength.</p>		الزُّجُرَّتْ	ز
37-6	<p>إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾</p> <p>6. Indeed, We have adorned the nearest heaven with ornament, the stars.</p>		السَّمَاءَ	س

91-1	<p data-bbox="597 79 1092 170">وَالشَّمْسِ وَضُحَاهَا ﴿١﴾</p> <p data-bbox="228 205 1073 268">1. By the sun and its brightness.</p>		الشَّمْسِ	ش
37-1	<p data-bbox="716 310 1092 401">وَالصَّافَّاتِ ﴿١﴾</p> <p data-bbox="228 436 1073 562">1. By those (angels) ranged in ranks.</p>		الصَّافَّاتِ	ص
93-1	<p data-bbox="857 604 1092 695">وَالضُّحَىٰ ﴿١﴾</p> <p data-bbox="228 730 1073 793">1. By the morning brightness.</p>		الضُّحَىٰ	ض
52-1	<p data-bbox="862 835 1092 926">وَالطُّورِ ﴿١﴾</p> <p data-bbox="228 961 667 1024">1. By the Mount.</p>		الطُّورِ	ط
53-28	<p data-bbox="228 1066 1092 1304">وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾</p> <p data-bbox="228 1339 1073 1612">28. And they have no knowledge of this. They do not follow except a guess. And indeed, a guess can not avail against the truth at all.</p>		الظَّنَّ	ظ
92-1	<p data-bbox="711 1654 1092 1745">وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾</p> <p data-bbox="228 1780 1073 1843">1. By the night when it covers.</p>		اللَّيْلِ	ل

53-1	وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾		النَّجْمِ	ن
	1. By the Star when it descends.			

Qamari Letters: (ل) of (اَلْ) is pronounced.

14 Qamari Letters :

ا ب ج ح خ ع غ
ف ق ك م و ه ي

الحرف	الآيت	آيت/سورة
ا	هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾	76-1
	1. Has there (not) come upon man a period of time when he was not a thing (even) to be mentioned.	
ب	لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾	90-1
	1. Nay, I swear by this city (Makkah).	
ج	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمٍ	62-9

الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١﴾

9. O you who believe, when the call is made to the prayer on the day of Jumaa, then hasten to the remembrance of Allah and leave off trading. That is better for you if you knew.

69-1

الْحَاقَّةُ ﴿١﴾

الْحَاقَّةُ

ح

1. The Inevitable Reality.

114-4

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الْخَنَّاسِ

خ

4. "From the evil of the whisperer who withdraws."

101-5

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمُقْفُوشِ ﴿٥﴾

الْعِهْنِ

ع

5. And the mountains shall be like carded wool.

88-1

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

الْغَاشِيَةِ

غ

1. Has there reached you the news of the overwhelming.

113-1	<p>قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾</p> <p>1. Say: "I seek refuge with the Lord of the daybreak."</p>		الْفَلَقِ	ف
54-1	<p>إِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾</p> <p>1. The Hour has drawn near and the moon has split.</p>		الْقَمَرُ	ق
18-9	<p>أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾</p> <p>9. Or do you think that the companions of the cave and the inscription were a wonder among Our signs.</p>		الْكَهْفِ	ك
73-1	<p>يَا أَيُّهَا الْمَرْمَلُ ﴿١﴾</p> <p>1. O you wrapped up in garments.</p>		الْمَرْمَلُ	م
114-4	<p>مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾</p> <p>4. "From the evil of the whisperer who withdraws."</p>		الْوَسْوَاسِ	و
102-1	<p>أَلْهَكُمُ التَّكَاثُرُ ﴿١﴾</p> <p>1. The mutual rivalry for</p>		أَلْهَكُمُ	ه

(worldly) increase diverts you.

89-17

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ



الْيَتِيمَ

ي



17. Nay, but you do not honor the orphan.



↑ رموز اوقات قرآن Symbols denoting Pause/Continue

Last letter before stop becomes Sakin:

If there is a Harkat (َ ُ ِ) or Tanween (ً) of two Peshes (dummaten) or two Zers (kasraten) on the last letter of a word before a stop, that letter is made Saakin.

آیت/سورہ	الآیت		
2-141	<p>تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَ لَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾</p> <p>141. That was a nation which has passed away. For them is that which they earned, and for you is that which you earn. And you will not be asked of what they used to do.</p>		يَعْلَمُونَ >> يَعْلَمُونَ
2-148	<p>وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ</p>		قَدِيرٌ >> قَدِيرٌ

اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ



148. And to each there is a direction, he turns to it, so hasten towards what is good. Wherever you may be, Allah will bring you all together. Indeed, Allah has power over all things.

Last letter before stop gets Zabar (Fathah):

If there is a Tanween (ً) of two Zabars (Fathaten) on the last letter of a word before a stop, that letter is made to pronounce with one Zabar (Fathah).

110-2

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا



2. And you see the people entering into the religion of Allah in multitudes.



أَفْوَاجًا >> أَفْوَاجًا

Last letter's taa (marbootah) before stop changes to a regular Haa:

If the last letter is a round taa (marbootah) (ة) , it changes to a (ه).

24-53

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ
أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ
مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

مَعْرُوفَةٌ >> مَعْرُوفَةٌ ط

53. And they swear by Allah their strongest oaths that if you ordered them, they will surely go forth (for Allah's cause). Say: "Swear not, known obedience (is better)." Indeed, Allah is Informed of what you do.

A waqf (stop) is only correct if breath is taken before reading the following word. To read the last letter and not to renew the breath is incorrect.

When a waqf (stop) is not desired:
If there is a Saakin letter after Tanween, then the Tanween should be changed to a (ن) with Zer (Kasrah) (َ) and joined with the following Saakin letter. This is called noon-e-Qutni.

104-1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١٠٤﴾
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿١٠٥﴾

لُّمَزَةٍ ۖ الَّذِي >> لُّمَزَةٍ ۖ الَّذِي

1. Woe to every

slanderer, backbiter.

2. Who gathers wealth and counts it.

When a waqf (stop) is desired:

In the above case, the Tanween should not be pronounced when beginning the following word.

104-1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

1. Woe to every slanderer, backbiter.

2. Who gathers wealth and counts it.

لُّمَزَةٍ ۚ الَّذِي

Sign of compulsory stop like a comma (,) in English to comprehend the true meaning:

آيت/سورة

الآيت

رموز

2-26

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنََّّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

26. Certainly, Allah disdains not to describe the example of that of a mosquito, or of that even more insignificant than this. So as for those who believe, they know that this is the truth from their Lord. And as for those who disbelieve, they say: “What did Allah intend by this as an example.” He misleads many thereby, and He guides many thereby. And He misleads not thereby except those who are disobedient.

Sign for full stop as the Kalama finishes the subject:

18-8

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

8. And indeed, We shall make that which is upon it (earth) a barren dry soil.

Sign of stopping vocal sound for a moment, without breaking the breath:

2-286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ

أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ۝

286. Allah does not burden a person beyond his capacity. For him (is reward of) what (good) he earned, and upon him (is punishment of) what (evil) he has earned. Our Lord, take us not to punish if we forget, or fall into error. Our Lord, and lay not upon us a burden as that You laid upon those before us. Our Lord, and burden us not with that which we have no strength to bear. And pardon us, and forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people.

83-14

كَلَّا بَلْ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

14. Nay, but upon their hearts is rust of that which they have earned.

Sign to continue without pause:

20-14

إِنِّى أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِى وَأَقِمِ الصَّلَاةَ
لِذِكْرِى

14. “Indeed, I am Allah, there is no god except Me, so worship Me and establish prayer for My remembrance.”

Signs when it is desirable to continue without pause:

18-24

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى
أَنْ يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَذَا رَشَدًا

24. Except if Allah wills. And remember your Lord when you forget, and say: “It may be that my Lord will guide me unto a nearer way of truth than this.”

19-17

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ۚ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا
فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

17. So she had chosen seclusion from them. Then We sent to her Our Spirit. So he appeared before her as a perfect man.

18-4

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

4. And He may warn those who say:
“Allah has taken a son.”

18-13

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ
وَزِدَّهُمْ هُدًى

13. We narrate unto you (O Muhammad) their story with truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

Sign for long sakta, recommended pause:

2-285

أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ
أَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ

285. The Messenger has believed in that which has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, and His angels, and His Books, and His messengers. (Saying):

“We make no distinction between any of His messengers,” and they say: “We hear, and we obey.” (We seek) Your forgiveness, our Lord. And to You is the return.”

Sign for option to pause or continue:

18-27

ج
قف

وَأْتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ
وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا



ج

27. And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words, and never will you find in other than Him a refuge.

